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of the philosopher what is mentally unintelligible. As the one feels himself borne down by the weight of custom, heavy as frost and deep almost as life, so the other is borne down by the burden of all this unintelligible world. As the reformer aims at readjusting a nation's habits, so as to make them serve the ends of its spirit, so the philosopher aims at readjusting men's beliefs about the world they live in, after such a manner that they may feel at home in it."

The proofreading has not been quite so carefully done as it might have been, as there are a few slips such as might have been easily corrected.

JAMES LINDSAY.

KILMARNOCK, SCOTLAND.

THE STRENGTH OF THE PEOPLE, A STUDY IN SOCIAL ECONOMICS.

By Helen Bosanquet. London and New York: Macmillan & Co. 1902. Pp. xii, 345.

"Those who are watching with the keenest interest the present development of social work and social knowledge, are aware that a comparatively new branch of science is shaping itself in the hands of thinkers and workers—a science to which we give tentatively the name of Social Economics." With these words Mrs. Bosanquet begins the preface to her book, which "does not pretend to be more than a preliminary study in that science, an attempt to suggest how we may work out some theory of human nature and social life, which will be a guide to us when applied to the actual problems which we have to face." It is clear that the real interest of the authoress is to obtain rules for practical guidance, so that the science she speaks of is more in the nature of an art, or applied science, than a science which aims at mere knowledge with no care for its practical application. Most arts use several sciences as their handmaids. There is no special science corresponding to each art, and it might be argued that Mrs. Bosanquet's new science is really an art based on several sciences, among which political economy is the most important. The question which requires solution is, "How to deal with other people;" one answer which has been given is, "Do unto others as you would they should do unto you." This precept, however, is not in practice very commonly adopted and does not invariably lead to the happiest results. The scientific investigation of which this book is the out-

come leads to a rule which, stated compendiously, is, "Don't do for others what they can do for themselves." Unquestionably Mrs. Bosanquet makes a very strong *prima facie* case in favor of this rule, but it may be doubted whether a world in which such a rule was carefully acted upon would be for the best. Many acts of courtesy consist in doing for persons what they could do for themselves. Mrs. Bosanquet, it is true, does not state the rule quite so crudely, for she is only considering the effect of not obeying the rule upon the "saving interests;" but, even in her own words, "But the one thing to avoid in all our work, whether legislative, social or personal, is the risk of diminishing the saving interests in the life of an individual or a class by doing for them what they could do for themselves. The lesson is one enforced by all the teachings of history" (p. 341)—the rule is too broadly stated and if rigidly applied might lead to difficulties in family life.

Yet Mrs. Bosanquet's thesis is true in the main and her book should have a most excellent effect. She begins with psychology and then proceeds to discuss production and distribution under three questions,—the business man's "How to attain the maximum production?"—the philanthropist's, "What distribution produces the greatest happiness?"—the statesman's, "How does the method in which wealth is distributed effect the welfare of those concerned?" Her criticism of Bentham's famous propositions is very well done, but surely the statement (p. 73) that "In practice few people can resist the claims of a need which is greater than their own, when brought face to face with it" is quite inaccurate. I have again and again walked along the embankment late at night on my way home to bed. At a late hour the seats are full of unhappy persons who are unable to afford a shelter for the night. Nothing could be more patent than the fact that their need was greater than mine, but I have never given one of those unfortunate persons enough money for a night's lodging and I have never seen any one giving them money. Nor can I take credit to myself for having deliberately resisted the claims of other human beings, and I know that I am not singular in this respect.

But to return to the main drift of the book. The question is How are we to deal with poverty? We are met by the paradox that by gifts of money we often decrease the income of the recipient. Consequently we must aim at strengthening and improving character. The work of Chalmers is an admirable instance of the

way in which the manhood of a people can be strengthened. The results of the old Poor Law are a hideous illustration of the amount of destitution and degradation which may be caused by inordinate outdoor relief. Mrs. Bosanquet's views are, of course, not original, but she states the case so fairly and so well that all guardians ought to be compelled to read this portion of her book. In England there is a great danger that a policy of outdoor relief may become so fashionable that we shall find a large increase of destitution and pauperism. The connection between outdoor relief and pauperism is sometimes denied, but English statistics bring out the evil effects of outdoor relief.

On the subject of the family Mrs. Bosanquet is not so satisfactory. It may be true that (p. 30) "No stronger proof of the guiding power of family responsibilities need be urged than the life led by the tramp who has cut himself adrift from them, and who wanders through the world aimlessly and without a clue, following always the impulse of the moment because he has nothing else to follow." But, at the same time, Lord St. Albans may have had truth on his side when he asserted that "Certainly, the best workers, and of greatest Merit for the Publike, have proceeded from the unmarried or childless men, which both in Affection and Means have married and endowed the Publike." A decent man must have an aim in life. Mrs. Bosanquet quotes Ulysses' speech to his seamen—

"Fatti non foste a viver come bruti,  
Ma per seguir virtute e conoscenza,"

but she forgets to quote the earlier lines,

"Nè dolcezza di figlio nè la piéta  
Del vecchio padre, nè il debito amore,  
Lo qual douca Penelope far lieta,  
Vincer potero dentro a me l'ardore,  
Ch' io ebbi a divinar del mondo esperto,  
E degli vizi umani, e del valore."

There is another side to family life; the beauty and importance of the family may be underestimated, but they may also be overestimated; the family possesses a sentimental sanctity; but its defects must be frankly admitted; the "higher qualities" are not the monopoly of "heads of families."

Special chapters are devoted to the children and the aged. Children are now provided for in many ways. Mrs. Bosanquet examines and classifies the legislation for children under three headings: "Industrial, limiting the hours and time of work in specific places; Educational, providing instruction of various kinds and com-

elling attendance at school; Protective, punishing cruelty and neglect on the part of those responsible for the care of children." After describing the various institutions provided for the community, such as Day Industrial Schools and Poor Law Schools which supplement or limit the activities of the family, Mrs. Bosanquet very properly emphasizes the fact that "their proper use is to supplement and not to supersede the family." The aged naturally make us think of Old Age Pensions. This part of the book is not altogether satisfactory; but the case against pensions is powerfully argued. The substance of the argument is given in the following words: "Here then is the answer to the question why we should not add State pensions to other forms of provision for old age. We cannot simply add State pensions to other forms of provision, because their inevitable tendency would be to kill out all other forms. The methods of independence and those of dependence cannot exist side by side; we have to choose between them. And it is because the methods of independence bring with them strength and hopes of progress which have no connection with the methods of dependence, that we should declare for the former regardless of the temporary unpopularity of such a view." But it is so certain that a prospect of five shillings a week at the age of sixty-five would deter a person from belonging to a Friendly Society? That is the crux; is it possible to prophesy with certainty?

Trade Unionism and modern Colonial labor legislation raise many difficult and interesting questions. The good and bad side of Trade Unionism has been so much to the fore of late that it might seem otiose to deal with the matter, were it not that there still seems to remain in the minds of many people a feeling that Trade Unions are on the whole good and, therefore, their policy must be good in all respects. The plain fact is that in England some Trade Unions are too powerful, and can succeed, on the one hand, in preventing employers from using the latest machinery and, on the other hand, from teaching unskilled laborers to do certain parts of the work. The unskilled and less efficient workman has few greater foes than Trade Unions. Recent labor legislation in the Colonies has been advertised with deliberate persistency. Mrs. Bosanquet's criticisms are just, but time is needed to test the actual workings of the Victorian Wages Boards. It can hardly be said that up to the present they have been completely successful.

Without question this book should have an important and most useful effect in stopping illjudged or positively pernicious philan-

thropy. It is written with knowledge and intelligence; but it unfortunately has a slightly patronizing tone, as of (say) a Bishop's wife lecturing the Curates. This is a hard saying, but it is well to say it because some people, especially those who should benefit most by this book, are liable to dislike its tone. It may be that I have been overcritical in noticing this point, but it is so important that careful and thoughtful books like the present should be properly read and appreciated by all lovers of mankind, that a slight defect of this kind may greatly impair the general usefulness of the book, which must be most cordially recommended.

C. P. SANGER.

LONDON.

THE SOCIAL UNREST. Studies in Labor and Socialist Movements. By John Graham Brooks. New York and London: Macmillan Company. 1903. Pp. 394.

This is an altogether sane and timely contribution to the literature of the social problem. The theme is one to which the author has devoted many years of careful and painstaking investigation, so that there is probably no other American so well equipped for the task which Mr. Brooks has here set for himself. His keen sympathy with the wage-earner is manifest on every page and yet he has, for the most part, preserved an entirely fair and judicial attitude as well in the presentation of the facts as in the summing up of the evidence. Mr. Brooks' main thesis seems to be the contention that every failure of a strike; every defeat of a labor organization only serves to swell the ranks of socialism. In a word it is here held that society must choose between the radical program of the doctrinaire socialist and the more conservative program of the labor unions.

Attention is also called to the marked change in the attitude of the employing class towards organized labor which the last few decades has brought about. In the not remote past employers insisted on dealing directly with the individual workman; later they were persuaded to treat with a committee of their own employes; under still further pressure they consented to hear a committee of workmen of that particular trade, and finally we find them agreeing to treat with anyone representing their employes, as attorney in fact.

This right of collective bargaining, though not universally rec-